THE X CHRISTIAN SVVORD AND BVCKLER.

OR,

A Letter sent by D. SPRINT, to a man seuen yeare grieuously *afflicted in Conscience, and* fearefully troubled iu minde.

Very comfortable and commodious to withstand the assaults of Satan.

LONDON
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CHRISTIAN

TEH CHRISTIAN SWORD AND BVCKLER.

SIR, I am not vnmindfull of your Letter, though by occasion of businesse I haue beene let. I commend your care to take comfort from the Ordinance of God, that is, his Ministers, who are commanded of God to comfort the feeble minded, and to speake comfortably to Ierusalem, and to cry vnto her, that her warfare is accomplished, that her iniquitie is pardoned. As Christ was annointed, so are his Ministers appointed to preach the Gospell to the poore, deliuerance to the captiue, recouery of sight to the blinde, and to set at liberty such as are bruised.

1 Thes. 5. 1.

Esay. 40. 1. 2

Luk. 4. 18.

Wherefore seeing you haue entred

ced my helpe. I will (by Gods assistance) satisfie your desire.

Your case was strange to be holden as a creature senceless for seuen whol yeares. But others also haue beens
Dan.4.29. holden with the like; Nebuchadnezzar King of Babel was turned out a grasing among beasts 7 yeeres: yea Gods children haue been far worse afflicted, as the Daughter of Abraham was for
Luk.13.16. 18 yeeres bound of Sathan. The man whom our Sauiour cured, had beene diseased 38 yeeres, which are far aboue the distance of your sickenes; wherefore you ought not to thinke the worse of your selfe, for nothing hath befallen
1Cor.10.13 vnto you but that which appertaineth vnto man: Nay, you ought to comfort your hart in your affliction, for as you know the sender is God, and the cause which is your sinne: so now you know your deliuerer, and the cause which is
1Sam.2.6 his mercy; for it is the Lord who killeth and maketh aliue, bringeth downe to the graue, & raiseth vp: and by how much greater your crosse hath been, by so much the greater was your deliuerance. The mighty power of God vpon

your body, and his rich mercy on your soule hath the more appeared, that so the more he might be glorified, and your heart comforted; for you may argue thus; The Lord might haue in iustice destroyed me, yet he hath in mercy spared me. the Lord might haue chosen whether he would haue deliuered mee or not; But in great mercy hee rather chose to deliuer me; The Lord might haue left mee my health, and withdrawne his grace from mee; and giuen me ouer to the power of Sathan: But hee hath restored my health and vnderstanding, and renewed my grace.

Whereby I see God dearely loueth mee, which I could neuer see if I had not thus beene afflicted; how should I hencefoorth distrust his prouidence, doubt of his promises, dispaire of his mercy, why should I not rest assured, and secured of his present and perpetuall loue to embrace me, his mercy to pardon mee, his prouidence to defend me, his armes to compasse me, and to worke all ends for my good. Therfore my soule returne vnto thy rest, for the Lord hath beene beneficiall to thee; he

Psa. 116. 7. 8. 9. 12. 13.

hath deliuered my soule from dea
mine eies from teares, & my feete
falling, I shall walke before the
in the Land of the liuing, what sh
render to the Lord for all his bene
I will take the cup of saluation,
call vpon the name of the Lord.

Psal.4.

Esay 38.2. The Lord was ready to saue m
therfore I will sing my song al the da
of my life in the house of the Lord.

Thus may you comfort your fel
yet measure not Gods loue so much b
your deliuerance, as by his gra
which nature gaue you not, nor ha
God taken away.

Luk.1.

For as afflictions are no certaine
kens of Gods anger: so deliverance
not alwayes a token of his fauour.

2 Cor.

For he gaue the Israelites their
sires, but he sent leanenesse into th
soules: God may in mercy leng
our afflictions, and in iudgment m
an end of it. The table of the wic
is a snare vnto them, and their pro
rity their ruine; but it is good for Go
children, that they haue been afflic
that they may learne his statutes. G
lineſſe is Gods best portion, which

Psal.106.15

Psal.69.22

Psa.119.71

1 Tim.6.6. and 4.8.

reat gaine, and is profitable for all
things hauing the promises of the life
present, and of that which is to come;
Wherefore proue the grace that is in
you; and to measure the loue of God
unto you, try what godly griefe you
haue for sinne; what veration at your
wants, what feare of God, what faith
in Iesus Christ, what loue of Gods
children, what delight in the word and
ministery, what desire of the grace you
lacke, what fervency in prayer, what
cheerefulnesse in praysing God, what
care in well doing, and readinesse to do
the will of God, what patience in suf-
fering crosses from God, and reprofe
from man, what holy meditations,
what gracious speeches, what diligence
in your calling, what dutifulnesse to
your superiors, what purpose of heart
to cleaue vnto the Lord; these are the
markes of Gods Image, the fruits of
his spirit, the effects of his grace, the
assurance of his election, the certaine
tokens of his presence. For the Lord
is with vs, whiles wee are with him;
if we seeke him, we shall finde him,
if we forsake him, he will forsake vs.

2 Cor. 13. 5.

Iam. 4. 8.

Now touching the temptations of Sathan that doe trouble you, perceiue when God hath doue with you, the Diuell taketh you in hand, God afflicteth your body, and the Diuell your soule. But as God brought you from sicknesse to health: So thinke that God can bring you from temptations to victory; that being prepared by affliction in Soule and body, you may both serue him in this life, and liue with him in the next.

Euery temptation of a Christian, is a ground of strong cõsolation, because Sathans on-sets argue that wee are none of his; for the Dragon strikes not Reu. 12. 7. at his owne souldiers (for Kingdomes diuided are at an end) but at Michael Mat. 12. 25. and his Angels; If Christ had not bin the Sonne of God, hee would not so fiercely haue assailed him; Warriers neuer besiege nor batter Cities they haue wonne, so Sathan seekes not the soules he hath deuoured: hee rages most at those he cannot get, and is Reu. 2. 13. busie with those he hath least to do 14. 15. 16. withall. When this strong man keepeth his Luk. 11. 21. place in mens soules, the things that

poſſeſſeth are in peace; and when he is reſtrained and muzzeled by the power of God, he rageth at the perſons, and roareth in the conſcience of Gods peare Children; your temptations come not to you by chance, but by the will of God, without whoſe leaue he cannot touch either man or beaſt, But God hath an hand to limite Sathan, and direct his temptation for our good, as he hath an hand to let him loſe for our tryall and vexation. Hereby he humbleth the proud, tryeth the patient, lifteth the faith, and worketh the victory of his beloued Saints: It is Gods ſpirit that leadeth Gods children to be tempted of the Diuel, and he that leades them into the battell, can giue them victory: For greater is he that is in vs then he that is in the world; the Serpents head is crushed by the ſeed of the woman; The Diuell is ouercomered and caſt out of heauen, and is come downe vnto the inhabitants of the Earth, ſo that Angels cannot ſeparate vs from the loue of God in Chriſt, when Sathan hindreth vs, Chriſt prayeth that our faith faile not, for

Iob 1.10
Mat. 8.31.
2 Cor. 12.
Ioh. 1.11.12
Luk. 22.31.
Reu. 12.11.
Mat. 4.1
1 Ioh. 4.4.
Gen. 3.15
Reu. 12.10. 12.
Rō. 8.38.39
Luk. 22.31 32.

euer liueth to make request for vs
when the messenger of Satan is sent
to buffet vs; Gods grace is sufficient
2 Cor. 12.9 for vs; wherefore we must reioyce
these temptations, because it is for the
Iam. 1. 2, 3. triall of our faith and patience; And
for Satan a sugge for him, resist him
stedy, and he will flie from you, pray
to your Father to free you from temp-
Iam. 4. 7. tations, and if he doe not free you from
them, yet he will deliuer you from sin.
The particular points of his temp-
tations, I will briefly touch: He tells
you that the word of God is false.
This is the first lesson that the Diuell
teacheth, and it is his way to make
men Atheists; But you must tell him
that God is as true as his word, as he
Psal. 31. 5. is full of his; God is the God of truth,
Ioh. 8. 44. and the deuell is the father of a lie.
Heb. 6. 18. is not possible that God should lie.
Rom. 1. 25. is not possible but the deuill should lie
to you vnto your soule, I must
beleeue the truth, & speake not a lie
1 Ioh. 3. 10. Gods truth into a lie; for he that
beleeueth not God hath made him a liar.
I would rather beleeue the Creator, &
the creature, if they were both there

troyer of men; and that which will
aue me, then that which will condemne
me: yea, let God be true, and euery
Diuell a man a lyer: As for the woord
of God, it is the woord of truth, it is
ighteousnes altogether. euery woord
thereof is pure and endureth for euer.
This the Godly shew, who only loue
it: this the wicked shew who onely
hate it; this the Spirit witnesseth in
the hearts of Gods children; this the
power thereof proclaimeth in the con-
uersion of soules, this experience of all
times and places maketh euident; the
wicked knoweth to their cost (both in
this life and in deth) the faithfull to their comfort.

Rom.3.4.
Iam.1.18.
Psa.19.9
Pro.30.5
1Pet.1.25.

Next if Satan seeke to lay your sins
before your eyes; thereto you must lay
the sufferings of Christ before your
eyes; If he accuse you, tell him the ac-
cuser of the brethren is cast out; If he
charge your consciences with your sins,
aske him who shall lay any thing to
the charge of Gods chosen: If he con-
demne you for them, say it is God that
iustifieth, who shall then condemne? If
he say your sinnes are many, and may
not yet be pardoned; tell him, where

Reu.12.10.
Rom.8.33.
34
Rom.5.10

sin abounded, grace ouer abounde
If he say you are the greatest sinner
the world, tel him it is true, but Ch
1 Tim. 1. 15 came into the world to saue sinne
whereof I am chiefe: If he alledge
Esay. 1. 38. greatnesse of thy guilt, say, though
sinnes be as red as scarlet, yet he
1 Ioh. 1. 7. make them as white as snow: If
say suppose some of thy sinnes be cl
sed, yet not all: say that the bloo
Christ cleanseth vs from all sinnes:
he say Christ dyed for some, but not
1 Ioh. 2. 2. all; say he is the reconciliation of
sinnes of the whole world, he is
Sauiour of all men, but especially
them that beleeue: If he say, supp
God pardon thee, it is but for a seal
1 Tim. 4. 10 till thou sinne againe: tell him aga
Ier. 31. 31. of the new couenant of God, wh
34. saith, I will forgiue their iniquitie
will remember their sinnes no mo
If he say all this thou presumest, s
2 Cor. 7. 10. him thy Godly sorrow, which cau
repentance to saluation; If hee
how knowest thou whether God
accept of thy repentance or not,
him, if we acknowledge our sins,
1 Ioh. 1. 9. is faithfull and iust to forgiue our

and to cleanse vs from al vnrighteousnesse; If he say, thy sorrow is despaire: examine your selfe whether you bee in the Faith, and say to God, I beleeue, Lord helpe my vnbeléefe; If hee say, thy faith is fained, dead, and false; say vnto him, hee that beleeueth in the Sonne, hath witnes of himselfe, as for thee O Sathan, I will shew thee my faith by my workes. If he say, thy obedience is fained, dead, and false, and you are but an Hypocrite: say of your selfe, I know nothing by my selfe, yet am I not thereby iustified; Turne vnto God, and say, O that my waies were directed to keepe thy Statutes; keepe my heart vpright in thy statutes, that I be not ashamed: If he say, thou art accursed, because thou continuest not in all things that are written; say againe, Christ hath redéemed me from the curse of the Law, when hee was made a curse for me; If he say, thy corruptions be strange and many; cry out O miserable man that I am, who shal deliuer me from this body of death; I thanke GOD through Iesus Christ. Pray vnto God, create a cleane heart,

2 Cor. 13. 5
Mark. 9. 24.
1 Ioh. 5. 10.
Iam. 2. 18.
1 Cor. 4. 4.
Psal. 19. 5. 80.
Gal. 3. 13.
Rom. 7. 24 25.
Psal. 51. 10.

O Lord reuiue a right Spirit with
mée. If he say, for all this thou shalt
condemned, because Gods Iudgmen
bee exact, and giueth euery man acc
ding to his workes: Nay, there is
condemnation to them that are
Christ, to them that walke not aft
the flesh, but after the Spirit: lastl
Rom.8.1. if he say yet thou canst haue no pea
of Conscience, but a perpetual wou
Psal.85.8. say, the Lord speaketh peace to his pe
ple and to his Saints, that they turn
not againe to their folly; For bei
Rom.5.1. iustified by Faith, we haue peace t
wards God, through our Lord Jes
Christ.

I know the Diuel may proceed a
say, thou art not chosen, but you m
say vnto him: That God chose vs
Ephe.1.4. Christ that we should be holy: and
am sure, that God hath chosen to hi
Psal.4.3. selfe the man that is godly; so vert
ioyned to our faith, makes our calli
and election sure, for such as God h
predestinated, them he hath call
wherfore so long as Gods grace re
neth in mée, so long I will reioyce t
Luk.10.20 my name is written in the

life: But Sathan may obiect, suppose thou be now in the fauour of thy God, yet thou mayst fall away from Grace; he may withdraw his Spirit. To this you may answer thus againe, the gifts and callings of God are without repentance; if he loue vs, he loued vs from euerlasting, and loueth vs to the end. No creature shall be able to seperate vs from the loue of God in Christ; kindnes and mercy shall follow mee all the dayes of my life, and this God is our God for euer and euer, hee shall be our guide vnto the death. But hee may say, that Gods minde may alter, and hee may hate them for sinne, whom he loued of mercy: God answereth for himselfe, I am the Lord, I change not, and yee Sonnes of Iacob are not consumed, for God is not as man that hee should repent. Iesus Christ that was yesterday, is the same to day, the same also is for euer; Gods Couenant of life and peace is euerlasting. So than, if thou canst breake Gods couenant of the day and night, that there shall not be day and night in their season, then may Gods couenant

Rom. 11.29
Iere. 13.3.
Ioh 13.1
Rom. 8.38. 39
Psal. 23.9.
Psal. 48.14.
Mat. 3.6.
1 Sam. 15. 29.
Heb. 13.8.
Ier. 33.20. 21.

bee broken with his children, for God
Esay. 54. 10 hath said vnto his chosen, The mountaines shall remoue, and the hills fall downe, but my mercy shall not depart from thee, neither shall this couenant of my peace fall away, saith the Lord which hath compassion on thee. For
Rom. 5. 10. that mercy & free grace which mooued God to accept vs when we were sinners, strangers, enemies, and children of wrath, and to reconcile vs by the death of his Sonne, must much more moue him, (being reconciled) to accept vs, and to saue vs by the life of Christ. Thus the foundation of God remaineth sure.

Yet Satan may reply, suppose there be no alteration or change in God; yet in thee there is: He is strong, but thou art weake. But Peter answereth that we are not kept by our owne strength but by the power of God vnto Sal-
2 Pet. 1. 5. uation, and I shall ouercome by the blood
Reu. 12. 11 of the Lambe, for in his owne might
1 Sam. 2. 9. shall no man be strong: suppose then I
Psal. 27. 23. may fall, and that most grieuously, as
24. Dauid, Salomon, and Peter did: yet though I fall, I shall not bee cast

for the Lord putteth his hand vnder mee: The paths of man are directed by the Lord, hee will keepe the feet of his Saints. Wherefore reioyce not a- 1Sam.16.
gainst me, O mine enemies, though I fall, I shall rise, when I sit in darknes Mic.7.8.6.
the Lord shall be a light vnto me.

If Satan vrge you further thus, how dareſt thou presume of Gods assistãce? thou hast not Gods grace at thy command: shew him the couenant of Ier.31.33.
God confirmed and sealed by the blood of Iesus Christ, who saith, I wil make Ier.12.40.
my law in their hearts, I will make an euerlasting cousnant with them, that I well neuer turne away from them, to doe them good, I will put my feare in their hearts, that they shall not depart from me, I will giue them a new heart and a new spirit, I will Eeze.36.26
take the stony heart out of their bodies, 27.& 11.
and I will giue them a heart of flesh, 19.20.
I will put my spirit within them, and cause them to walke in my statutes. It is most true, wee are not sufficient of our selues, to thinke any thing of our selues, but our sufficiencie is of God: 2 Cor.3.5.
As no man cõmeth vnto Christ, except

Ioh.6.44. 65. Ioh.15.5. Phil.4.13. Phil.1.6. Psa.143.10 Ephe.4.30.

the Father draw him, so withe Christ wee can doe nothing: Bu through the helpe of Christ whi strengthneth me, I shall be able to d all things. And hee that hath begunn this good worke within me, will per forme it vntil the day of Jesus Christ And his good spirit shall leade me int the land of righteousnes, and seale m to the day of my redemption.

As for the helpe that Sathan offre thee. Aske him, how hee can helpe an ther, that cannot helpe himselfe, an how should one trust the faith of a d ceiuer: He offered the world vnto ou Luk.4.6. Sauiour Christ, and told that th world was his, but he told a lye; f albeit hee bee called the God of th 1 Cor 4.4 world, because hee ruleth in the Chi Ephe 2.2. dren of disobedience: yet the earth Psal.24.1. the Lords, and all that therein is, th World, and all that dwell therei Wherfore although the wicked of th world fall downe and worship him, gaine farre smaller matters then th world, by lying, swearing, and fa swearing, deceiuing, and oppressin and such euill courses, yet you must

terly refuse this offer, with auoid Sathan, and come behind me Sathan, for it is written, thou shalt worship the Lord thy God, & him only shalt thou serue. If Satans helpe might stand a man in stead, he must haue no fellowship with his vnfruitfull workes of darknesse. Mat. 4. 10.

Our Sauiour Christ and his Apostles, would none of his assistance to helpe to publish the Gospell to the world. It was the bane of Saul & Ahaziah, Kings of Iudah, to seeke for the helpe of Sathan: It is better to trust in the Lord, then to put any confidence in man, or euil spirit, for diuels cannot free vs from the hands of God, but God can keepe vs from the power of diuels: for if God be with vs, who can be against vs? He is not farre from euery one of vs, hee is as our shaddow at our right hand: He is a shield to them that trust in him: He keepeth his people as the apple of his eye, vnder the shaddow of his wings, and as the mountaines about Ierusalem so is the Lord about his people, hence forth and for euer. Say therefore vnto Sathan, Ephes. 5. 11 Mar. 1. 25. 1 Cor. 10. 13 2 Kin. 1. 4. Psal. 118. 8 Rom. 8. 31. Act. 17. 26. Psal. 121. 5. Pro. 30. 5. Psal. 17. 8. Psal. 125. 2.

1 Cor.6.19. I desie thy power, and renounce
20 hope, as I am none of thine, because
Psal.27.10. am bought with a price, so will I n
of thee nor thy helpe, The Lord is
helper, my rocke, my fortresse, my
liuerer, my strength, my shield, t
horne of my saluation, and my refu
Psal.78.10. my light, saluation, and strength
Dan.3.17 my life; my defence is in God, who p
serueth the vpright in heart. The G
whom I serue, is able to deliuer
and though he slay me I will trust
him: He only maketh me to dwell
safety; the Lord is with me, the
fore I will not feare what man or
than can doe vnto me; for when
flesh faileth, and my heart also, th
Ioh.13.15. God is the strength of my heart, a
Psal.4.8. my portion for euer: So the Father
Psal.73.62. mercies, and the God of all com
fort prosper and sanctifie that
I haue written
vnto you,
Amen.

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